Measuring Jewish Engagement Among Families with Young Children: A Content Analysis of Survey Items
Acknowledgments

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Measuring Jewish Engagement Among Families with Young Children: A Content Analysis of Survey Items

Abstract

This document describes a review of extant survey items from the Berman Jewish Policy Archive’s Jewish Survey Question Bank (JSQB) as well as items included in studies that were part of a literature review that was carried out as part of an overall study entitled "Exploring the Associations between Jewish Early Care and Education and Jewish Engagement: Research to Inform Practice." The purpose of this content analysis of extant survey items was to understand how “Jewish engagement” has been studied by program staff and evaluators, and by scholars in the field, to inform future survey development targeting families with young children. A total of 1,221 survey items (800 from JSQB, 481 from surveys identified by our literature review) were subjected to a content analysis by researchers with competency in Jewish culture; 25 percent of the items were double-coded to examine inter-rater reliability. Our content analysis revealed 21 distinct constructs captured by the survey items. Oftentimes a single survey item could be coded as covering two or three constructs apiece, suggesting that extant survey items could be construed as measuring multiple aspects of engagement rather than distinct aspects. We suspect that the identification of multiple constructs of engagement within a single survey item contributed to lower than usual levels of inter-rater reliability. Many survey items from both JSQB and the literature review address the construct of Non-Synagogue Organizational Involvement which captures attendance, membership, participation, or financial support of a Jewish organization other than a synagogue; this construct may be of interest to program developers and Jewish professionals but may not capture what is important from the perspective of families with young children. The second most frequent construct addressed in the JSQB items is Social Interaction and the third most frequent construct is Attitudes/Values. In contrast, the second most frequent construct addressed in the literature review items (focused on families with young children) is Jewish Education – Children and the third most frequent construct is Media/Culture, reflecting the presence of items addressing reading of Jewish books, listening to Jewish music, and attending concerts and lectures with Jewish content. We conclude that future survey item development related to key aspects of Jewish engagement, especially as they relate to families with young children, should (in addition to capturing attitudes/values, social interaction, Jewish education for children, and media/culture) focus more on home practices and holiday celebrations, and involve cognitive testing of survey items to ensure that respondents are understanding the intended meaning of the items. Although engagement is multifaceted, the measures we use to operationalize different aspects of engagement should be precise and unambiguous.
Measuring Jewish Engagement Among Families with Young Children: A Content Analysis of Survey Items

Introduction

In February 2017, a research team began work on the CASJE project entitled "Exploring the Associations between Jewish Early Care and Education and Jewish Engagement: Research to Inform Practice," funded by Crown Family Philanthropies. The first research goal of this project was to undertake conceptual and methodological work to learn how to define and measure "Jewish engagement" within families and ECE programs. In order to accomplish this goal, the research team has carried out key informant interviews with parents and professionals, conducted a literature review of published research on the topic of Jewish engagement, and identified and reviewed survey items that address engagement in order to characterize how engagement has been measured in the past and to identify any gaps in measurement that future research may address. This document describes the method we used to review extant survey items from the Berman Jewish Policy Archive’s Jewish Survey Question Bank (JSQB) as well as items included in studies that were part of the literature review from the larger study. The purpose of this content analysis of extant survey items was to understand how “Jewish engagement” has been studied by program staff and evaluators, and by scholars in the field, to inform future work on the project including survey development targeting families with young children. We summarize our findings from the review of selected survey items from the JSQB and the surveys identified by the CASJE literature review. We conclude with a discussion of the limitations of the extant items and gaps that remain in assessing key aspects of Jewish engagement, especially as they relate to our population of interest: Jewish families with young children, birth to age five.

Method

Data Sources

The items we selected for content analysis came from two sources: the Jewish Survey Question Bank (JSQB) and the studies that were included in the literature review portion of the larger study. The JSQB is an online database of survey questions used in Jewish social science research that is maintained by the Berman Jewish Policy Archive (www.jewishquestionsbjpa.org, 2017). A search for the topic "engagement" on the JSQB yielded roughly 1,600 items. After scanning the items and excluding duplicate ones, we selected the first 800 JSQB items for inclusion in this content analysis. As will be shown below, many of the JSQB items are not specific to Jewish parents. In order to capture survey items specifically pertaining to parents with young children, we also included in this content analysis a set of survey items drawn from the studies selected for our literature review. Procedures for the selection of studies for review can be found in the document summarizing our literature review (Schwartz, Huz, Cook, & Halle, 2017). From that larger group of studies, we consider here eleven studies that meet two additional criteria; namely, they address aspects of engagement in families with young children.

1 The JSQB includes survey items that address multiple constructs in addition to Jewish engagement. One such construct is Jewish identity. We acknowledge that there are some overlapping elements to the constructs of “Jewish engagement” and “Jewish identity.” Indeed, a review of the JSQB database indicates that many, though not all, of the “engagement” items come up in a search for “identity,” but less so the other way around. Although some items we reviewed as part of this project may address both “engagement” and “identity,” a thorough treatment of the theme of identity is beyond the scope of this project.
children and they include actual wording of survey items, either in the body of the research paper, in the tables, or in an appendix (Beck 2002; Ben-Avie, 2011; Ben-Avie, 2012; Center for Policy Research, 2006; Comer & Ben-Avie, 2010; Informing Change, 2017; Irie et al., 2014; Kelner, 2007; McKinley Advisors, 2017; Ravid & Ginsberg, 1988; Sherwin et al., 2013). In many cases, it was possible to determine the wording of the question but not the wording of all the response choices; we included those items anyway. In all, these eleven studies yielded 421 survey items. Thus, a total of 1,221 survey items were analyzed for this project.

Coding Scheme Development

The research team developed a set of 21 codes for the engagement constructs represented in the survey items. The codes were developed a priori; they were based on the research team’s knowledge of Jewish engagement and were informed by the literature review, which was conducted concurrently with this item content analysis. Table 1 presents the engagement constructs and their definitions.

<table>
<thead>
<tr>
<th>Construct</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affinity for/support of Israel</td>
<td>Items that deal with affinity with or support for the state of Israel, other than through travel</td>
</tr>
<tr>
<td>Attitudes/values</td>
<td>Items that refer to personally held attitudes/values/beliefs rather than behaviors or practices</td>
</tr>
<tr>
<td>Avenues for engagement</td>
<td>Items that address respondents’ interest in various programs and the ways in which they access information</td>
</tr>
<tr>
<td>Community service</td>
<td>Items that focus on community service, volunteering, and service learning</td>
</tr>
<tr>
<td>Cultural identity</td>
<td>Items that address the cultural rather than religious aspect of Judaism</td>
</tr>
<tr>
<td>Dosage/amount of time</td>
<td>Items that refer to the frequency, duration, or intensity of behaviors</td>
</tr>
<tr>
<td>Holidays</td>
<td>Items that address observance of Jewish holidays, whether in the home, in the synagogue, or not specified</td>
</tr>
<tr>
<td>Home practice</td>
<td>Items that focus on holiday observances that specifically refer to the home or that typically take place in the home (Passover seder, Chanukah candle-lighting) as well as ritual items for the home (mezuzah)</td>
</tr>
<tr>
<td>Involvement with non-Jewish religion</td>
<td>Items asking about the respondent’s participation in other religious traditions</td>
</tr>
<tr>
<td>Jewish community</td>
<td>Items focusing on the concept Jewish community, but not having to do with community service</td>
</tr>
<tr>
<td>Jewish education, adult</td>
<td>Items addressing participation in Jewish adult education</td>
</tr>
<tr>
<td>Construct</td>
<td>Definition</td>
</tr>
<tr>
<td>----------------------------------------</td>
<td>-----------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Jewish education, children</td>
<td>Items having to do with attending Jewish preschool, religious school, Hebrew school, Sunday school, congregational school, day school</td>
</tr>
<tr>
<td>May not be relevant</td>
<td>Items that the coder considers to be of little relevance with respect to Jewish engagement</td>
</tr>
<tr>
<td>Media/culture</td>
<td>Items focusing on reading Jewish periodicals or books; visiting Jewish websites; listening to Jewish music; attending Jewish movies, concerts, or lectures</td>
</tr>
<tr>
<td>Non-holiday religious observance</td>
<td>Items such as praying and attending daily minyan</td>
</tr>
<tr>
<td>Organizational involvement, synagogue</td>
<td>Items related to attendance and/or membership at a synagogue, when a synagogue is explicitly mentioned</td>
</tr>
<tr>
<td>Organizational involvement, non-synagogue</td>
<td>Items related to attendance, membership, participation, or financial support of a Jewish organization other than a synagogue</td>
</tr>
<tr>
<td>Outward dress/appearance</td>
<td>Items having to do with wearing articles of clothing or jewelry that are identifiably Jewish</td>
</tr>
<tr>
<td>Peoplehood</td>
<td>Items related to belief in or support for Jewish peoplehood or national identity</td>
</tr>
<tr>
<td>Social interaction</td>
<td>Items focused on friendships, informal social gatherings, youth group participation, singles group participation; also includes talking with others about Jewish topics</td>
</tr>
<tr>
<td>Travel to Israel</td>
<td>Items having to do with travel to Israel</td>
</tr>
</tbody>
</table>

**Coding and Reliability Procedures**

One coder, Coder A, was designated the master coder and coded all 800 items from the Jewish Survey Question Bank (JSQB) and 421 items from literature on Jewish Early Childhood Education (ECE), a total of 1,221 items. Reliability coding was conducted in two phases. During the first phase, Coder A and a second coder, Coder B, coded 25 percent of all items – 208 from the JSQB and 99 from the literature on Jewish ECE, a total of 307 items. This was done in five rounds (see Table 2). In the first round, 49 of the first 50 survey items from the JSQB were double coded. In the second round, 43 of the next 50 survey items (i.e., items 51-100) were double coded. For the third and fourth rounds a random number generator was used to randomly select items from the JSQB in roughly two equal batches (56 of the 300 items in round three and 60 of the remaining 400 items in round four) so that, in total, 26 percent of the 800 JSQB items were double coded. The random number generator was used in the fifth round to select approximately 25 percent of the 421 items in the literature on Jewish ECE for double coding.

**Table 2: Items Double-Coded by Round**

<table>
<thead>
<tr>
<th>Round</th>
<th>Items per Round</th>
<th>Number Double-Coded</th>
<th>% Double-Coded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Round One (JSQB)</td>
<td>50</td>
<td>49</td>
<td>98%</td>
</tr>
<tr>
<td>Round Two (JSQB)</td>
<td>50</td>
<td>43</td>
<td>86%</td>
</tr>
</tbody>
</table>

2 There was one duplicate item in round one, and seven duplicate items in round two that were removed from reliability coding. See Table 2.
Round Three (JSQB) 400 60 15%
Round Four (JSQB) 300 56 19%
Round Five (Jewish ECE) 421 99 24%
Total Items 1221 307 25%
*There were some duplicate items in round one and two, which were not double-coded.

Coders used the coding scheme of 21 constructs, as described in Table 1, for reliability coding. After each round of double-coding, the coders met to discuss and resolve differences. A master list of reconciled coding for the reliability items was used for the final content analysis, along with the coding by Coder A for all other items.

Because low levels of inter-rater reliability persisted between Coders A and B across rounds of coding (see Results section for more details), a second phase of reliability coding was conducted to investigate the persistence of this pattern. Specifically, a third coder, Coder C, coded the first 100 items in the JSQB, in two rounds of 50 items each, to examine level of reliability with both Coders A and B. Coder C reviewed the reconciled codes from phase one for the first 50 items before coding the second 50 items. All coders were culturally competent and had access to the codebook with descriptions of the 21 constructs.

Results

Inter-rater Correlation

We first examined inter-rater correlation by construct. Values can range from −1 to +1, where +1 indicates the strongest possible agreement and −1 the strongest possible disagreement. In this analysis, the correlation between coders was calculated for each construct across survey items by round. For example, if in Round 1 Coder A identified the construct of “peoplehood” to be present in two survey items and Coder B identified that construct in the same two survey items (but no others), there would be a correlation of 1 in the coding of “peoplehood” across Round 1. Correlation was calculated between each pair of coders (see Table 3). The correlation across constructs was highest in round one for Coders A and B, (0.84) and lowest in round two for Coders C and B (0.57). Interestingly, the agreement rate went down from the first round for all pairs of coders. This analysis also reveals that some constructs were more reliably coded by two coders compared to other constructs. The constructs less reliably coded by double-coders tended to be constructs less frequently present across rounds. See Table 3 for more details.
**Table 3: Inter-rater Correlation Between Coders, by Construct**

<table>
<thead>
<tr>
<th>Coder A and B</th>
<th>Home Practice</th>
<th>Organizational attachment-synagogue</th>
<th>Organizational attachment-other</th>
<th>Social Interaction</th>
<th>Holidays</th>
<th>Attitudes/Values</th>
<th>Peoplehood</th>
<th>Non-holiday religious observances</th>
<th>Media/Culture</th>
<th>Outward dress/appearance</th>
<th>Cultural Identity</th>
<th>Jewish education-children</th>
<th>Jewish education-adult</th>
<th>Travel to Israel</th>
<th>Affinity for / support of Israel</th>
<th>Dosage/amount of time</th>
<th>Community service</th>
<th>Involvement with non-Jewish religion</th>
<th>Jewish community</th>
<th>Avenues for Engagement</th>
<th>May Not Be Relevant</th>
<th>Average across Constructs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Round One</td>
<td>0.57</td>
<td>*</td>
<td>0.62</td>
<td>0.68</td>
<td>1.00</td>
<td>0.63</td>
<td>1.00</td>
<td>1.00</td>
<td>1.00</td>
<td>*</td>
<td>0.88</td>
<td>1.00</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>0.54</td>
<td>1.00</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>0.84</td>
</tr>
<tr>
<td>Round Two</td>
<td>1.00</td>
<td>0.76</td>
<td>0.27</td>
<td>0.48</td>
<td>0.86</td>
<td>*</td>
<td>0.81</td>
<td>0.70</td>
<td>1.00</td>
<td>*</td>
<td>0.70</td>
<td>1.00</td>
<td>1.00</td>
<td>*</td>
<td>0.46</td>
<td>0.76</td>
<td>0.57</td>
<td>*</td>
<td>*</td>
<td>0.74</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Round Three</td>
<td>*</td>
<td>*</td>
<td>0.87</td>
<td>0.89</td>
<td>1.00</td>
<td>0.51</td>
<td>*</td>
<td>1.00</td>
<td>0.55</td>
<td>*</td>
<td>0.48</td>
<td>0.79</td>
<td>1.00</td>
<td>1.00</td>
<td>1.00</td>
<td>0.62</td>
<td>*</td>
<td>*</td>
<td>1.00</td>
<td>-0.02</td>
<td>0.76</td>
<td></td>
</tr>
<tr>
<td>Round Four</td>
<td>1.00</td>
<td>1.00</td>
<td>0.63</td>
<td>0.79</td>
<td>0.81</td>
<td>0.77</td>
<td>1.00</td>
<td>-0.02</td>
<td>*</td>
<td>*</td>
<td>1.00</td>
<td>0.85</td>
<td>0.70</td>
<td>0.81</td>
<td>0.66</td>
<td>1.00</td>
<td>*</td>
<td>0.32</td>
<td>*</td>
<td>0.75</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Round Five</td>
<td>0.57</td>
<td>0.78</td>
<td>0.68</td>
<td>0.42</td>
<td>0.76</td>
<td>0.81</td>
<td>*</td>
<td>0.70</td>
<td>0.75</td>
<td>1.00</td>
<td>*</td>
<td>0.92</td>
<td>0.57</td>
<td>1.00</td>
<td>0.51</td>
<td>1.00</td>
<td>*</td>
<td>0.37</td>
<td>0.58</td>
<td>*</td>
<td>0.71</td>
<td></td>
</tr>
<tr>
<td>Coder C and A</td>
<td>Round One</td>
<td>0.81</td>
<td>1.00</td>
<td>0.42</td>
<td>0.75</td>
<td>0.85</td>
<td>0.55</td>
<td>0.76</td>
<td>1.00</td>
<td>1.00</td>
<td>*</td>
<td>0.74</td>
<td>1.00</td>
<td>*</td>
<td>*</td>
<td>0.94</td>
<td>0.86</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>0.83</td>
</tr>
<tr>
<td>Round Two</td>
<td>0.48</td>
<td>*</td>
<td>0.44</td>
<td>0.65</td>
<td>0.51</td>
<td>0.44</td>
<td>0.81</td>
<td>1.00</td>
<td>1.00</td>
<td>*</td>
<td>0.70</td>
<td>0.81</td>
<td>1.00</td>
<td>*</td>
<td>0.71</td>
<td>0.81</td>
<td>-0.04</td>
<td>*</td>
<td>-0.03</td>
<td>0.66</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Coder C and B</td>
<td>Round One</td>
<td>0.70</td>
<td>*</td>
<td>0.54</td>
<td>0.82</td>
<td>0.85</td>
<td>0.54</td>
<td>0.76</td>
<td>1.00</td>
<td>1.00</td>
<td>*</td>
<td>0.93</td>
<td>0.70</td>
<td>*</td>
<td>*</td>
<td>0.51</td>
<td>0.86</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>0.78</td>
</tr>
<tr>
<td>Round Two</td>
<td>0.48</td>
<td>*</td>
<td>0.71</td>
<td>0.53</td>
<td>0.31</td>
<td>*</td>
<td>0.81</td>
<td>0.70</td>
<td>0.70</td>
<td>*</td>
<td>0.57</td>
<td>1.00</td>
<td>0.69</td>
<td>1.00</td>
<td>-0.07</td>
<td>0.51</td>
<td>0.01</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>0.57</td>
<td></td>
</tr>
</tbody>
</table>

* No item had this construct selected
We also calculated inter-rater reliability by survey item. In this analysis, the percent agreement between coders was calculated for each survey item across constructs by round (see Table 4). For example, if Coder A identified three constructs present for a survey item, and Coder B identified only two constructs, but the coders agreed on two of the three constructs, they had an inter-rater agreement of 66 percent (i.e., agreement on 2 out of 3 constructs identified for this survey item). Overall, the level of agreement between pairs of coders was initially low before reconciling and did not improve noticeably from one round to the next (see Table 4). We interpret the persistently low reliability among multiple coders with adequate cultural competence to signal an issue with a lack of clarity in the survey items themselves in terms of the number and type of constructs present. We discuss this issue of low reliability further in the limitations section of this report.

**Table 4: Average Percent Agreement Between Coders, by Survey Item**

<table>
<thead>
<tr>
<th></th>
<th>Coder A and B</th>
<th>Coder C and A</th>
<th>Coder C and B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Round One (n=49)</td>
<td>67.86%</td>
<td>64.46%</td>
<td>59.01%</td>
</tr>
<tr>
<td>Round Two (n=43)</td>
<td>57.05%</td>
<td>50.19%</td>
<td>46.90%</td>
</tr>
<tr>
<td>Round Three (n=60)</td>
<td>74.03%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Round Four (n=56)</td>
<td>69.20%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Round Five (n=99)</td>
<td>71.50%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Average</td>
<td>67.93%</td>
<td>57.33%</td>
<td>52.96%</td>
</tr>
</tbody>
</table>

**Intended Respondents**

Table 5 presents the intended respondents for the items from the full set of JSQB and literature review items. For most of the JSQB items, the intended respondents were adults or young adults. The intended respondents of the literature review items were primarily parents, along with some teachers. In this respect, the literature review items are better-suited for addressing the question of Jewish engagement in families with young children, as compared to the JSQB items.

**Table 5: Intended Respondents, JSQB Items and Literature Review Items**

<table>
<thead>
<tr>
<th>Intended respondents</th>
<th>JSQB items</th>
<th>Literature review items</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jewish adults</td>
<td>39%</td>
<td>0%</td>
</tr>
<tr>
<td>Young adults</td>
<td>34%</td>
<td>0%</td>
</tr>
<tr>
<td>Parents</td>
<td>10%</td>
<td>87%</td>
</tr>
<tr>
<td>College students</td>
<td>6%</td>
<td>0%</td>
</tr>
<tr>
<td>High school students</td>
<td>5%</td>
<td>0%</td>
</tr>
<tr>
<td>Other</td>
<td>7%</td>
<td>0%</td>
</tr>
<tr>
<td>Teachers</td>
<td>0%</td>
<td>13%</td>
</tr>
</tbody>
</table>
Response Options

Table 6 presents the response options from the full set of JSQB and literature review items. For the JSQB items, the most frequent response option was a four-point scale, followed by a yes/no response. For 36 percent of the literature review items the response options could not be determined from the source article. These are primarily cases in which the survey item was presented in the article in a table that displayed the results for those respondents selecting a particular response option; additional response options could not be determined. Apart from these items, the types of response options found in the items from the literature review are similar to those found for the items from the JSQB. The items are primarily close-ended questions with yes/no or scale response options that are appropriate for online administration.

Table 6: Response Options, JSQB Items and Literature Review Items

<table>
<thead>
<tr>
<th>Response options</th>
<th>JSQB items</th>
<th>Literature review items</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Four-point scale</td>
<td>33%</td>
<td>10%</td>
<td>Strongly disagree, somewhat disagree, somewhat agree, strongly agree</td>
</tr>
<tr>
<td>Yes/No</td>
<td>28%</td>
<td>27%</td>
<td>Yes/No/Don’t know</td>
</tr>
<tr>
<td>Five-point scale</td>
<td>17%</td>
<td>6%</td>
<td>Completely, very much, somewhat, very little, not at all</td>
</tr>
<tr>
<td>Three-point scale</td>
<td>9%</td>
<td>6%</td>
<td>Increased, stayed the same, decreased</td>
</tr>
<tr>
<td>Categorical</td>
<td>6%</td>
<td>13%</td>
<td>Public school, non-Jewish private school, Jewish day school</td>
</tr>
<tr>
<td>Other</td>
<td>7%</td>
<td>2%</td>
<td>Open-ended responses; numerical responses; 6-, 7-, and 10-point scales</td>
</tr>
<tr>
<td>Not specified</td>
<td>0%</td>
<td>36%</td>
<td>The response options could not be determined from the source article</td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
<td>100%</td>
<td></td>
</tr>
</tbody>
</table>

Engagement Constructs

Table 7 presents the percentage of items that reflect each of the engagement constructs; the top three constructs for items from each data source appear in bold. Coders often felt that items addressed more than one construct, so percentages total more than 100 percent. As explained above, each item could be coded as "yes" or "no" for each of the 21 engagement constructs. On average, coders selected "yes" for 2.09 constructs for the JSQB items; they selected "yes" for 2.03 constructs for the literature review items. This means that coders felt that, on average, each item addressed between two and three constructs.
Table 7: Percentage of Items Addressing Engagement Constructs; Top Three Items in Bold

<table>
<thead>
<tr>
<th>Construct</th>
<th>JSQB items</th>
<th>Literature review items</th>
</tr>
</thead>
<tbody>
<tr>
<td>Organizational involvement, non-synagogue</td>
<td>54%</td>
<td>67%</td>
</tr>
<tr>
<td>Social interaction</td>
<td>44%</td>
<td>12%</td>
</tr>
<tr>
<td>Attitudes/values</td>
<td>26%</td>
<td>4%</td>
</tr>
<tr>
<td>Dosage/amount of time</td>
<td>19%</td>
<td>9%</td>
</tr>
<tr>
<td>Community service</td>
<td>13%</td>
<td>1%</td>
</tr>
<tr>
<td>Travel to Israel</td>
<td>7%</td>
<td>&lt;1%</td>
</tr>
<tr>
<td>Jewish education, adult</td>
<td>6%</td>
<td>3%</td>
</tr>
<tr>
<td>May not be relevant</td>
<td>6%</td>
<td>0%</td>
</tr>
<tr>
<td>Jewish community</td>
<td>5%</td>
<td>13%</td>
</tr>
<tr>
<td>Jewish education, children</td>
<td>5%</td>
<td>44%</td>
</tr>
<tr>
<td>Media/culture</td>
<td>5%</td>
<td>18%</td>
</tr>
<tr>
<td>Avenues for engagement</td>
<td>4%</td>
<td>13%</td>
</tr>
<tr>
<td>Holidays</td>
<td>4%</td>
<td>6%</td>
</tr>
<tr>
<td>Organizational involvement, synagogue</td>
<td>4%</td>
<td>6%</td>
</tr>
<tr>
<td>Affinity for/support of Israel</td>
<td>3%</td>
<td>&lt;1%</td>
</tr>
<tr>
<td>Home practice</td>
<td>2%</td>
<td>2%</td>
</tr>
<tr>
<td>Non-holiday religious observance</td>
<td>2%</td>
<td>3%</td>
</tr>
<tr>
<td>Peoplehood</td>
<td>2%</td>
<td>0%</td>
</tr>
<tr>
<td>Outward dress/appearance</td>
<td>1%</td>
<td>&lt;1%</td>
</tr>
<tr>
<td>Cultural identity</td>
<td>&lt;1%</td>
<td>0%</td>
</tr>
<tr>
<td>Involvement with non-Jewish religion</td>
<td>0%</td>
<td>0%</td>
</tr>
</tbody>
</table>

The majority of both the JSQB and the literature review items address the construct of Non-Synagogue Organizational Involvement. These are items that have to do with attendance, membership, participation, or financial support of a Jewish organization other than a synagogue. Apart from this agreement on the number one construct, there are differences in the constructs addressed by the items from the two data sources. The second most frequent construct addressed in the JSQB items is Social Interaction, defined as friendships, informal social gatherings, and youth group participation. Social Interaction also includes talking about Jewish topics. The second most frequent construct addressed in the literature review items is Jewish Education - Children. This is not surprising given that the focus of the literature review was on the Jewish engagement of families with young children. The third most frequent construct addressed in the JSQB items is Attitudes/Values. The third most frequent construct addressed in the literature review items is Media/Culture. This greater focus on media/culture in the literature review items reflects the presence of items addressing the reading of PJ Library books.3

Several of the constructs were addressed by only a few survey items -- namely, Affinity for/Support of Israel, Peoplehood, Home Practice, Non-Holiday Religious Observance, Outward Dress/Appearance, Cultural Identity, and Involvement with Non-Jewish Religion. The topic of Israel has become less unifying.

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3 PJ Library sends free Jewish books to enrolled families across the world each month. Families with children aged 6 months through 8 years are eligible for the program.
and more divisive in recent years than it was decades ago (Schwarz, 2013), hence researchers may have shied away from asking questions about it. Similarly, Peoplehood is a construct with less appeal to Jews today than in the past (Schwarz, 2013). Home Practice and Non-Holiday Religious Observance are two aspects of engagement that have not been addressed as thoroughly as warranted, probably because most surveys focus on Jewish organizations rather than homes, and because people more often conceptualize Jewish engagement with respect to holidays than with respect to everyday life. Outward Dress/Appearance is a construct that deals with a small, well-defined aspect of Jewish engagement and thus the fact that there are only a few questions addressing it seems appropriate. Cultural Identity is an important construct but one that is difficult to pin down -- more than other constructs, it may mean different things to different people and hence be hard to access with a close-ended survey item. As noted in the Method section, Jewish identity is an overlapping yet distinct construct to Jewish engagement. It is possible that survey items related to Cultural Identity is better addressed through items related to Jewish Identity. Finally, Involvement with Non-Jewish Religion is a construct that is important but has not received its fair share of attention. Among Jews who married in 2000 or later, 58 percent have a non-Jewish spouse (Lugo et al., 2013). When studying families in which one parent is Jewish and one is not, it is important to consider not only the family’s Jewish engagement but also their engagement in other religious traditions.

Discussion

The research team began this content analysis of survey items in order to understand the constructs addressed through items other researchers have used to study engagement in Jewish life. It is clear that many items have been used within several different populations, including Jewish adults and young adults, parents, and teachers. Most items are close-ended, requiring respondents to give a simple yes/no response or to answer based on a three-point, four-point, or five-point scale; these items are well-suited for administering in online surveys. The items address many different engagement constructs of interest to researchers and are particularly directed toward assessing respondents’ participation in Jewish organizations.

Strengths and Limitations of the Extant Jewish Engagement Items

The main strengths of the Jewish engagement items reviewed here are their suitability for online administration, their breadth of scope, which demonstrates that there are multiple dimensions to Jewish engagement, and the growing body of items addressing the importance of media as a means of Jewish engagement for young families. As stated above, the majority of the items we reviewed have close-ended response options, making them easy to administer online. We have seen that there are at least some items addressing 20 of 21 engagement constructs (Involvement with Non-Jewish Religion as a construct had no corresponding survey items) -- thus it is clear that there are multiple ways of conceptualizing Jewish engagement. Finally, a substantial subset of items from the literature review (18 percent) address Media/Culture. These are items that focus on reading Jewish periodicals or books; visiting Jewish websites; listening to Jewish music; attending Jewish movies, concerts, or lectures. The presence of these items reflects the inherent importance of books and music as ways that parents and children share Jewish life, and also the important role of the PJ Library as an organization that engages families with young children through books.

Some limitations of the extant items become clear in light of what we have been learning in the key informant interviews that we have been conducting concurrently with this content analysis. For
instance, Jewish professionals who work with families with young children tell us that they are seeing a shift away from formal institutional affiliation and toward participation in smaller, informal communities. Although these professionals continue to track attendance at the programs they offer, their focus is less on whether someone affiliates with the organization and more on whether the family has a sense of belonging to a community, with "community" defined as a group of like-minded individuals rather than an institution. Although some items fell into the constructs of Jewish Community and Social Interaction, the items we reviewed, in general, primarily focus on formal organizational affiliation. This suggests that extant survey items that focus on institutional affiliation – the majority of existing items – may not be adequate to capture the newer forms of engagement that are salient and relevant to families with young children today.

In addition, Jewish professionals tell us that they try to take an individualized approach to engagement – meeting people “where they are” and encouraging them to develop their own next steps, individually or in small groups – rather than trying to have them fit into pre-established structures. If these next steps are in the realm of Home Practice, the extant items might not capture them. The home is the context in which parents have the greatest ability to shape their child’s experiences in whatever way they choose. We know from interviews with young couples returning from Honeymoon Israel that the physical world of the home can take on a Jewish context when families deliberately purchase and use Jewish objects (Rosov Consulting, personal communication, December 30, 2016; Rosov Consulting, personal communication, March 5, 2017; Rosov Consulting, personal communication, May 9, 2017). What about the homes of Jewish families with young children? What Jewish books, toys, and music do they contain? What types of home rituals, like bedtime, are infused with Jewish content?

Implications for Future Item Development

We foresee two main needs for future item development, particularly as they relate to capturing engagement of families with young children being raised Jewish. First, in addition to items that capture social interaction, attitudes and values, Jewish educational activities for children, and use of media to convey cultural content, there is a need for new items with respect to three additional key constructs, namely Holidays, Home Practice, and Sense of Belonging to a Community. The questions on Holidays need greater specificity. Jewish holidays can be observed in one’s own home, in others’ homes, in the synagogue or preschool, or in the context of public gatherings. Which kinds of observances do we want to ask about? Do we want to ask about specific holidays, or about holidays in general? Do we want to consider Shabbat a Jewish holiday, or is it different from other Jewish holidays? There are relatively few questions about Home Practice, so this is a construct in need of item development as well. From our conversations with parents, we know that Home Practice includes several realms -- eating Jewish foods, incorporating Jewish blessings or songs into daily routines, and incorporating Jewish books and toys into the home environment. There is the potential for Home Practice to overlap with Holidays, but also to be a distinct and important part of everyday life. We can use our conversations with Jewish professionals and parents to guide us as we develop these items. Items that address a Sense of Belonging to a Community are also largely absent from our content analysis. Yet, this construct was an important indicator of Jewish engagement, especially among parents of young children, that emerged in our key informant interviews. This construct is nebulous and hard to operationalize; a sense of belonging is a very personal feeling that may or may not be linked to concrete behaviors and experiences. Moreover, key informants discussed different meanings of “community,” including a group of friends, neighborhoods, large metro areas, or a Jewish community that transcends physical location. These challenges in defining a sense of belonging and community may be why extant survey items do not address the construct. In addition, the organizations that sponsor and use surveys may prioritize
monitoring participation in specific organizationally defined communities rather than identifying the emergence of newer, less well-defined communities.

The second need is for greater care in the development of survey items to ensure clarity and specificity of the constructs being addressed. This suggests a need for cognitive testing of extant and new items. Our calculations of inter-rater reliability for the content analysis of the survey items showed initially low levels of agreement between independent coders, and the levels of agreement did not seem to improve over separate rounds of double coding. We asked a third independent coder to double code 100 survey items to help determine if the low reliability was a stable phenomenon, and we discovered that it was. Our surprising conclusion is that the interpretation of the content of the extant survey items cannot be easily agreed upon between individuals with comparable Jewish cultural backgrounds, and this is likely due to the lack of clarity in the survey items themselves. However, another interpretation is possible. It could be that we simply had too many constructs to code for engagement. We developed 21 distinct constructs a priori for our content analysis, with some of them being infrequently identified in the extant survey items (see Table 3). We may have been able to achieve a higher level of agreement with fewer constructs from which to choose for coding. Yet, even if we had fewer constructs, it is likely that the problem of lack of clarity of meaning persists in the survey items designed to capture Jewish engagement. Coders typically assigned between two and three codes to each survey item, suggesting that extant survey items could be construed as measuring multiple aspects of engagement rather than distinct aspects. We offer the following example of the multiple aspects of engagement captured in a single survey item:

**The Item:** Being Jewish means lots of things to lots of people. When you think about being Jewish, how interested are you in exploring the following. Studying Jewish texts?

**The Coding:** Both Coder A and Coder B coded this under Jewish education-adult. But Coder A also coded this under Attitudes/Values, and Coder B also coded this under Media. In terms of inter-rater reliability, the coders would have initially obtained 33 percent agreement on this survey item, before reconciliation.

Another example is the following: The survey item "How often do you celebrate Jewish holidays with other families?" addresses at least three engagement constructs: Holidays, Social Interaction, and Dosage. We think that it will be important to understand how parents respond to a question like this. What do they think about when they answer it? Do they focus on the “holidays” part of the question? Which holidays? Shabbat? Chanukah? Do they focus on the "other families" part of the question? Which other families? Their friends with similarly aged children? Their siblings and their siblings’ children? We therefore conclude that future survey item development should involve cognitive testing to ensure that respondents are understanding the intended meaning of the survey items. Cognitive testing will help us understand how parents interpret questions like this and ensure that our items measure what we intend them to measure.

**Conclusion**

The research team conducted a content analysis of survey questions designed to understand how “Jewish engagement” has been studied by program staff and evaluators, and by scholars in the field, to inform our future survey development targeting families with young children. A total of 1,221 survey items (800 from JSQ8, 481 from surveys identified by a literature review on defining Jewish engagement) were analyzed by researchers with competency in Jewish culture. Survey items were analyzed with respect to their intended respondents, the response options, and the engagement
constructs they address. All 21 engagement constructs, identified *a priori* from the literature and professional experience, were addressed to a greater or lesser extent by the extant items, indicating that prior research does indeed conceptualize Jewish engagement as multidimensional. However, we also found low levels of inter-rater reliability among coders, suggesting a lack of clarity in the meaning of the survey items. The majority of items from both data sources address *Non-Synagogue Organizational Involvement*, which likely reflects the interests of program developers and Jewish professionals but may not fully reflect the interests of families with young children. We discussed the strengths of the items reviewed -- namely, their suitability for online administration, their breadth of scope, and their inclusion of addressing media use as a means of engagement of young Jewish families. We also discussed their limitations, including the focus of the items on participation in formal Jewish organizations rather than smaller, less formal communities or what takes place within the home. Finally, we noted the need to refine items relating to *Holidays*, to develop new items to measure *Home Practice*, and to undertake cognitive testing of both old and new survey items to ensure that parents and researchers have a shared understanding of what survey items mean. Although engagement is multifaceted, the measures we use to operationalize different aspects of engagement should be precise and unambiguous.
References


Appendix: Final Version of the CASJE ECE Project Parent Survey

Online Parent Survey\textsuperscript{4}

June 7, 2018
Welcome to the Early Care and Education Choices Survey. This study is designed to provide useful information to philanthropists, community leaders, and social science researchers regarding the early care and education choices of families raising young Jewish children, and how these choices influence later educational and family experiences. Our hope is that community leaders use results from this survey to improve educational programming for families like yours. We would like to catch up with your family in a year or so and ask about your educational decisions and cultural and religious activities again. We are looking for families with certain characteristics and circumstances to complete the survey. We have some questions to ask before you begin the survey to see if you’re eligible. Click the NEXT button to answer these questions.

\textsuperscript{4} Based on item numbers, survey items may appear to be out of order. Two versions of the survey were launched; they each had the exact same items however the “Household Composition” section immediately followed the screener questions in the first version and the “Your Religious and Cultural Traditions” section immediately followed the screener questions in the second version. The item numbers on this document align with the second version.
**Red text indicates programming instructions**

* indicates response is required

**SCREENER QUESTIONS**

1. What is your home ZIP code? (If you have multiple homes, please enter the ZIP code of your main residence) *

   (Numeric, 5 characters) _____________

2. Do you or any other adult in your household consider themselves to be Jewish? *
   a. Yes (SKIP TO QUESTION 4)
   b. No

3. Do you or any other adult in your household have a Jewish parent or were you or any other adult in your household raised Jewish? *
   a. Yes
   b. No (NOT QUALIFIED – SHOW ‘THANK YOU’ SCREEN)

4. What is the age of your OLDEST child? *
   a. <1
   b. 1
   c. 2
   d. 3
   e. 4
   f. 5
   g. 6+ (NOT QUALIFIED SHOW THANK YOU SCREEN)
   h. I do not have a child. (SHOW QUESTION 5)

5. Are you currently pregnant? *
   a. Yes
   b. No (NOT QUALIFIED SHOW THANK YOU SCREEN)

**Thank you screen:** Thank you for your interest in the survey. Unfortunately, you do not meet our selection criteria. We appreciate your time.

Child Trends, a national research organization, and Dr. Mark Rosen of Brandeis University, are working on a major research initiative funded by the Consortium for Applied Studies in Jewish Education (CASJE) to explore the ways in which Jewish early care and education programs may serve as a gateway for greater and long-term involvement in Jewish life. This page has information to help you decide if you want to take part in this study.

You are being asked to complete our survey because you have a young child and you or your partner identify as Jewish. We would like to ask you about your and your child’s current, past, and future experiences in educational activities, as well as your family’s religious and cultural experiences and traditions. This survey will take about 30-40 minutes to complete. We will be contacting you again within a year from now to ask you to answer these questions again so we can see how your experiences change over time.
We will keep your responses as confidential as possible. Your answers will be combined with those of other participants and you will not be identified by name in any reports or research papers. We will share survey data and results with local Jewish organizations, but your answers will not be linked with your name. Participation in this survey is voluntary and refusal to participate will not affect your standing at your child’s care or educational program or any other community organization. You can choose to skip questions you do not wish to answer.

[First 2000 respondents]: You will be entered into a drawing for a $100 Amazon gift card for completing the survey. [After first 2000 respondents]: You will receive a $10 Amazon gift card within 5 days of completing the survey.

By completing the survey, you are consenting to participate the survey. We encourage you to save a copy of this page for your records by printing this screen to a PDF. You can do so by right clicking with your mouse and selecting “Print,” then selecting “PDF” under “Printer” to save this screen for future reference.

If you have questions about the study, please contact Maya Cook at (240) 223-9231 or mcook@childtrends.org. You may also contact the Institutional Review Board (IRB), the ethics committee that reviewed this study for your protection, at irbparticipant@childtrends.org or 855-288-3506. Thank you in advance for your time and valuable input!

You can pause and continue the survey at any time. Be sure to enter your email address when you save your survey, so you can come back at a later time.
YOUR RELIGIOUS AND CULTURAL TRADITIONS
We recognize that every individual and family engages with Judaism in unique ways. To help us understand the different ways families are Jewishly engaged, we would now like to ask you about your current religious and cultural traditions, behaviors, values, and beliefs. There are no right or wrong answers to any question.

40. Were you raised...
   a. Jewish (religiously, culturally, or both)
   b. Jewish and something else, please specify: ________________________________
   c. Something else, please specify: ________________________________
   d. No religion

41. [If reports a partner] Was your partner raised...
   a. Jewish (religiously, culturally, or both)
   b. Jewish and something else, please specify: ________________________________
   c. Something else, please specify: ________________________________
   d. No religion

42. Were either of your parents Jewish?
   a. Yes, father(s) (SKIP next question)
   b. Yes, mother(s) (SKIP next question)
   c. Yes, both parents (SKIP next question)
   d. No

43. [If neither parent is Jewish] Did you have a formal conversion to Judaism?
   a. Yes
   b. No

44. [If reports a partner] Were either of your partner’s parents Jewish?
   a. Yes, father(s) (SKIP next question)
   b. Yes, mother(s) (SKIP next question)
   c. Yes, both parents (SKIP next question)
   d. No
   e. Don’t know

45. [If neither partner’s parent is Jewish] Did your partner have a formal conversion to Judaism?
   a. Yes
   b. No
   c. Don’t know

46. With which branch(es) of Judaism does your family currently identify, if any? (SELECT ALL THAT APPLY)
   Orthodox
Conservative
Reconstructionist
Reform
Renewal
Non-denominational
Secular/Culturally Jewish
Just Jewish
Other, please specify: ______________________________

47. Do you identify with any of the following Jewish ethnicities? (SELECT ALL THAT APPLY)

Ashkenazi (European)
Sephardi (Spanish or Mediterranean)
Mizrahi (Middle Eastern)
None of the above

48. Thinking about the OLDEST child in your household, is this child being raised...

a. Jewish (religiously, culturally, or both)
b. Jewish and something else, please specify: ______________________________
c. Something else, please specify: ______________________________
d. No religion
e. Not yet decided

Feeling/meaning of Judaism

49. SKIP if 58=c, d and 60=d How important is being Jewish in your life?

a. Not at all important
b. Not too important
c. Somewhat important
d. Very important

50. SKIP if 58=c, d and 60=d To what extent do you...

<table>
<thead>
<tr>
<th></th>
<th>Not at all</th>
<th>A Little</th>
<th>Somewhat</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Feel being Jewish enhances your life?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. Feel being Jewish is part of your daily life?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
51. To what extent do you feel you belong to a Jewish community?
   a. Not at all
   b. A little
   c. Somewhat
   d. Very much
   e. Not sure

52. How would you rate your engagement in Jewish life?
   a. Not at all
   b. A little
   c. Somewhat
   d. Very much
   e. Not sure

53. Thinking about what you want to transmit to your child/children about being Jewish, please indicate how important the following concepts are (Please SELECT one response option for each row):

<table>
<thead>
<tr>
<th></th>
<th>Not at all Important</th>
<th>A little Important</th>
<th>Somewhat Important</th>
<th>Very Important</th>
<th>Not sure</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Being Jewish is a matter of culture.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. Being Jewish is a matter of heritage.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. Being Jewish is a matter of religion.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d. Being Jewish provides an ethical roadmap to one’s life.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

54. Of the items you marked very important which is the most important to transmit to your child/children about being Jewish?

*Drop down menu with items marked “very important” from above table (#71)*

55. Is your family a member of a temple, synagogue, or independent minyan?
   a. Yes
   b. No
56. Aside from special occasions like weddings, funerals and bar/bat mitzvahs, how often did you attend Jewish religious services at a synagogue, temple, minyan, havurah, or other location in the last 12 months?
   a. More than once a week
   b. Once a week
   c. Once or twice a month
   d. A few times a year
   e. Seldom
   f. Never

57. Please indicate how often one or more members of your family took part in each of the following Shabbat observances in the last 12 months.

<table>
<thead>
<tr>
<th></th>
<th>Every week</th>
<th>Once or twice a month</th>
<th>A few times a year</th>
<th>Seldom</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Light candles on Friday night</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. Have a special meal on Friday night or Shabbat day</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. Attend a family synagogue service/Tot Shabbat (Friday or Saturday)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d. Attend an adult synagogue service (Friday or Saturday)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e. Say Havdalah (concluding prayer for Shabbat)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

58. Please indicate how often your family took part in the following aspects of Jewish or Israeli culture in the last 12 months.
59. How often did you visit websites and/or use social media or apps for Jewish or Israeli topics in the last 12 months?
   a. More than once a week
   b. Once a week
   c. Once or twice a month
   d. A few times a year
   e. Seldom
   f. Never

60. Does one or more members of your immediate family observe holidays from faith traditions other than Judaism, either in your own home or somewhere else?
   a. Yes
   b. No

61. If participant responded “yes”: When one or more members of your immediate family observes holidays from other faith traditions, do you observe them (SELECT ALL THAT APPLY):
   In your home
   In the home of friends or family
   With friends
With extended family (my child’s grandparents, aunts, uncles, cousins)  
In my child's early care and education center  
In a place of worship  
In a secular, public gathering place  
Other

62. For each of the following Jewish holidays, please indicate whether you and/or any other member of your immediate family typically observes the holiday. (SELECT ALL THAT APPLY)

<table>
<thead>
<tr>
<th>Holiday</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. High Holidays (Rosh Hashanah and Yom Kippur)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. Chanukah</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. Passover</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

63. If participant responded “yes”: When one or more members of your immediate family observes [Holiday fills in from above – repeat as necessary], do you/they observe [holiday] (SELECT ALL THAT APPLY):

- In your home
- In the home of friends or family
- With friends
- With extended family (my child’s grandparents, aunts, uncles, cousins)
- In your child's early care and education center
- In a place of worship
- In a secular, public gathering place
- Other

64. How frequently did you participate in activities, events, or programs that you would consider “Jewish” in the last 12 months? This could be something you did at home (such as celebrate Shabbat), something you did around the Jewish community (such as attending a communal holiday event), or something else that feels “Jewish” to you (such as eating Jewish food or wearing a Jewish star).

- a. More than once a week
- b. Once a week
- c. Once or twice a month
- d. A few times a year
- e. Seldom
- f. Never

65. In the last 12 months, would you say that you mainly participated in activities, events, or
programs that you would consider Jewish...
   a. Exclusively in the home
   b. Mainly in the home and sometimes outside the home (i.e., in the community)
   c. About equally inside and outside the home
   d. Mainly outside the home and sometimes inside the home
   e. Exclusively outside the home (i.e., in the community)

66. How confident are you that:
   a. You know about Jewish programs specifically for families with young children in your area?
      i. Not at all
      ii. A little
      iii. Somewhat
      iv. Very
   b. You know about Jewish programs of all types offered in your area?
      i. Not at all
      ii. A little
      iii. Somewhat
      iv. Very

   Home Practice

67. Which of the following play/learning materials do you have in your household, if any? (SELECT ALL THAT APPLY)
   Jewish children's books
   Jewish children's music
   Jewish-themed toys (toy Shabbat set, toy menorah, toy Noah's ark, etc.)
   Jewish-themed puzzles
   Jewish board games
   Jewish card games
   Toys with Hebrew letters (magnets, blocks, puzzles, etc.)
   Other (write in): ________________________________

   Relational engagement

68. Is there a Jewish professional (rabbi, cantor, educator, etc.) who you feel comfortable speaking with when you have a question or a need?
   a. Yes
b. No  
c. Not sure  
d. Not applicable  

69. How many of your close friends are Jewish?  
   a. All of them  
   b. Most of them  
   c. Some of them  
   d. Hardly any of them  
   e. None of them (SKIP TO question 90)  
   f. Don’t know (SKIP TO question 90)  

70. How often did you get together with your Jewish friends in the last 12 months?  
   a. More than once a week  
   b. Once a week  
   c. Once or twice a month  
   d. A few times a year  
   e. Seldom  
   f. Never  

71. When you got together with your Jewish friends in the last 12 months, how often did you spend time doing Jewish things?  
   a. All the time  
   b. Most of the time  
   c. About half of the time  
   d. Some of the time  
   e. Never  

72. In what ways do members of your extended family (e.g., your child’s grandparents, aunts, uncles, cousins) support your family’s Jewish life, if at all? (SELECT ALL THAT APPLY)  
   Hosting holiday celebrations  
   Giving Jewish gifts for birthdays and/or holidays  
   Sharing Jewish family stories  
   Initiating Jewish activities (e.g. visiting Jewish museums, attending Jewish events, etc.)  
   With financial support (e.g., for cost of Jewish schools, cost of Jewish camps, synagogue costs)  
   My extended family does not support my family’s Jewish life  
   Other: ____________
HOUSEHOLD COMPOSITION
We are turning to you to understand how parents raising young Jewish children choose educational programs. In addition, we hope to learn about how being Jewish does or does not play a role in the lives of families with young children. For this reason, we need to know a little about you and your children, so we will now ask a few questions about your household.

Now we are going to ask you for information about each person who lives in your household, including yourself. To avoid collecting names, we will refer to each person as Person #1, Person #2, Person #3, etc. We will ask a series of questions about each person.

For each child in your household, we will ask about the child’s current educational activities.

For each adult in your household, we will ask about the adult’s past and present Jewish activities.

6. How many individuals live in your household, including yourself?
   Dropdown menu: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10

7. What is your age?
   Dropdown menu: < 1, 1, 2, 3, 4, 5, 6, 7-11, 12-17, 18-24, 25-29, 30-34, ..., 90+

8. What is your gender?
   Dropdown menu: male, female, gender fluid/non-binary, something else (please specify)

9. What is your current marital status?
   a. Never married, not living with a partner
   b. Living with a partner
   c. Married
   d. Separated
   e. Divorced
   f. Widowed
   g. Other, please specify

10. What is your relationship to the oldest child in your household?
    Dropdown menu: biological or adoptive parent step parent, biological or adoptive sibling, step sibling, other family member (e.g., aunts/uncles), other (specify)

11. Which of the following activities, if any have you participated in? (SELECT all that apply)
    Attended a full-time Jewish school, such as a Yeshiva or Jewish day school (IF SELECTED, show question 12)
    Participated in some kind of formal Jewish educational program, such as Hebrew School, Religious School, or Sunday School (IF SELECTED, show question 13)
    Attended a summer camp (day or overnight) with Jewish content (IF SELECTED, show question 14)
Bar/bat mitzvah
Participated in a Jewish youth group (e.g., BBYO, NFTY) (IF SELECTED, show question 15)
During undergraduate years, attended programs, events, classes, services or meals sponsored by a Jewish organization on campus (e.g., Hillel, Chabad) (IF SELECTED, show question 16)
Visited Israel (IF SELECTED, show question 17)
Don’t know

12. How long did you attend a Jewish school?
   a. 1 year
   b. 2 years
   c. 3 years
   d. 4 years
   e. 5+ years
   f. Don’t know

13. How long did you attend Hebrew School, Religious School, or Sunday School?
   a. 1 year
   b. 2 years
   c. 3 years
   d. 4 years
   e. 5+ years
   f. Don’t know

14. How long did you attend a camp with Jewish content?
   a. 1 year
   b. 2 years
   c. 3 years
   d. 4 years
   e. 5+ years
   f. Don’t know

15. How long did you participate in a Jewish youth group?
   a. 1 year
   b. 2 years
   c. 3 years
   d. 4 years
16. How often did you attend programs, events, classes, services, or meals sponsored by a Jewish organization on campus?
   a. More than once a week
   b. Once a week
   c. Once or twice a month
   d. A few times a year
   e. Seldom
   f. Never

17. How many times have you visited Israel?
   a. 1
   b. 2 - 3
   c. 4+

18. What is the age of Person #2?
   Dropdown menu: < 1, 1, 2, 3, 4, 5, 6, 7-11, 12-17, 18-24, 25-29, 30-34, ..., 90+

19. What is the gender of Person #2?
   Dropdown menu: male, female, gender fluid/non-binary, something else (please specify)

20. What is Person #2's relationship to you?
   Dropdown menu: spouse, fiancé/e, significant other, child (biological or adopted), stepchild, foster child, parent or step-parent, mother- or father-in-law, sibling, roommate/ housemate, other (specify)

21. What is Person #2's relationship to the oldest child in your household?
   Dropdown menu: this is the oldest child, biological or adoptive parent step parent, biological or adoptive sibling, step sibling, other family member (e.g., aunts/uncles), other (specify)

22. (SHOW IF: age of Person #2 is <1, 1, 2, 3, 4, 5, 6, 7-11, or 12-17) Which of the following educational activities, if any, does Person #2 currently participate in? (SELECT all that apply)

   Tot Shabbat
   Early Enrichment Program (infant/toddler programs such as parent-child classes, playgroups, music or physical activities)
   Early Care and Education Program (such as preschool, nursery school, family child care; home-based care, private or public pre-kindergarten)
   Kindergarten at a public school
   Kindergarten at a full-time secular or non-Jewish private school
   Public school (grade 1-12)
A full-time Jewish day school (grade 1 – 12)
A full-time secular or non-Jewish private school (grade 1 – 12)
A Jewish part-time school, such as Hebrew School, Religious School, or Sunday School
Any form of Jewish informal, experiential, or supplemental education (e.g., day camp or overnight camp, youth group, tutoring, or private classes)

23. (SHOW IF: age of Person #2 is <17) Which of the following activities, if any, has Person #2 participated in? (SELECT all that apply)

Attended a full-time Jewish school, such as a Yeshiva or Jewish day school (IF SELECTED, show question 24)
Participated in some kind of formal Jewish educational program, such as Hebrew School, Religious School, or Sunday School (IF SELECTED, show question 25)
Attended a summer camp (day or overnight) with Jewish content (IF SELECTED, show question 26)

Bar/bat mitzvah
Participated in a Jewish youth group (e.g., BBYO, NFTY) (IF SELECTED, show question 27)
During undergraduate years, attended programs, events, classes, services or meals sponsored by a Jewish organization on campus (e.g., Hillel, Chabad) (IF SELECTED, show question 28)
Visited Israel (IF SELECTED, show question 29)

Don’t know

24. How long did Person #2 attend a Jewish school?
   a. 1 year
   b. 2 years
   c. 3 years
   d. 4 years
   e. 5+ years
   f. Don’t know

25. How long did Person #2 attend Hebrew School, Religious School, or Sunday School?
   a. 1 year
   b. 2 years
   c. 3 years
   d. 4 years
   e. 5+ years
   f. Don’t know
26. How long did Person #2 attend a camp with Jewish content?
   a. 1 year
   b. 2 years
   c. 3 years
   d. 4 years
   e. 5+ years
   f. Don’t know

27. How long did Person #2 participate in a Jewish youth group?
   a. 1 year
   b. 2 years
   c. 3 years
   d. 4 years
   e. 5+ years
   f. Don’t know

28. How often did Person #2 attend programs, events, classes, services, or meals sponsored by a Jewish organization on campus?
   a. More than once a week
   b. Once a week
   c. Once or twice a month
   d. A few times a year
   e. Seldom
   f. Never

29. How many times has Person #2 visited Israel?
   a. 1
   b. 2 -3
   c. 4+

(REPEAT QUESTIONS 18-29 FOR ALL HOUSEHOLD MEMBERS BASED ON ANSWER TO QUESTION #6)

EDUCATIONAL ACTIVITIES

➢ There are 5 categories of households based on the roster:

   o Households with a 7-year-old in kindergarten and no child in preschool (with or without a sibling in early enrichment) (USE KINDERGARTEN WORDING)
   o Households with a 7-year-old in kindergarten and a child age 5 or younger attending either preschool or early enrichment (USE PRESCHOOL WORDING)
- Households with a child age 7 or younger who is currently attending a preschool program (with or without a sibling in early enrichment) (USE PRESCHOOL WORDING)
- Households with a child age 7 or younger who is in early enrichment and no child in preschool or kindergarten (USE ENRICHMENT WORDING)
- Households with a child age 7 or younger who is not currently attending a preschool program or in an early enrichment program (without a sibling in early enrichment/preschool, including parents who report being currently pregnant with their first child) (USE FUTURE WORDING)

Now we would like to ask you some questions about your child’s educational activities. Please answer the following questions regarding your child **CURRENTLY** enrolled in an early care and education program.
If you have more than one child currently enrolled in an early care and education program, please answer regarding your **OLDEST** child **CURRENTLY** enrolled.

Please answer the following questions regarding your child **CURRENTLY** enrolled in kindergarten.
Please answer the following questions regarding your child **CURRENTLY** participating in an early enrichment program.

30. Was your child previously enrolled in a child care center, preschool, or nursery school?
   a. Yes
   b. No (SKIP TO question 56)

31. Which describes the types of early care and education programs you considered for your child?
   a. Only Jewish early care and education programs
   b. Jewish and non-Jewish early care and education programs
   c. Only non-Jewish early care and education programs

32. How old was your child when they first went to an early care and education program?
   a. Under 1 year
   b. 1
   c. 2
   d. 3
   e. 4

39. Thinking about the program where your child spent the most time, was the child care center, preschool, or nursery school Jewish or connected with a Jewish organization?
   a. Yes
   b. No (SKIP TO question 41)

Is your child’s early care and education program Jewish or connected with a Jewish organization?
   a. Yes
   b. No (SKIP TO question 41)

Is your child’s early enrichment program Jewish or connected with a Jewish organization?
a. Yes
b. No (SKIP TO question 41)

73. **Ask only if zip codes fall into areas for 3 communities’ federations and answered “yes” to question 39**

What was the name of the early care and education program where your child spent the most time?
What is the name of the early care and education program that your child attends?
What is the name of the early enrichment program that your child attends?

**FOR EARLY CARE AND EDUCATION:** Drop down menu with community specific Jewish schools and “none of the above”
**FOR EARLY ENRICHMENT:** Drop down menu with community specific Jewish schools OR write-in textbox

74. How long did your child attend this early care and education program?

How long has your child attended this early care and education program?

a. Less than six months
b. 6 months – less than 1 year
c. 1 year – less than 2 years
d. 2 years or more

How often has your family participated in this early enrichment program in the past 12 months?

a. More than once a week
b. Once a week
c. Once or twice a month
d. A few times a year
e. Seldom

75. How many **days** each week did your child go to this early care and education program?

How many days each week does your child go to this early care and education program?

a. 1
b. 2
c. 3
d. 4
e. 5

76. How many **hours** each week did your child go to this early care and education program?

How many hours each week does your child go to this early care and education program?

a. 0-8
b. 9-16
c. 17-24
d. 25-31
e. 32-40
77. Did this early care and education program meet 12 months per year?
   Does this early care and education program meet 12 months per year?
   a. Yes
   b. No

78. How would you rate the overall quality of this early care and education program?
   a. Best I can imagine
   b. Better than I had expected to find for my child
   c. Good for my child
   d. Good enough for my child, but not as good as I’d wish for
   e. Only good enough for the short-term
   f. Not good enough for my child

79. How happy have you been with your experience?
   a. Not at all happy
   b. A little happy
   c. Somewhat happy
   d. Very happy

80. How important was each of these reasons when you chose the early care and education program where your child spent most of their time? (Please SELECT one option for each row)
   How important was each of these reasons when you chose the early care and education program where your child spends the most time? (Please SELECT one option for each row)

<table>
<thead>
<tr>
<th>Reason</th>
<th>Not at all important</th>
<th>A little important</th>
<th>Somewhat Important</th>
<th>Very important</th>
<th>Does not apply</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. The location of the program</td>
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<tr>
<td>b. The cost of the program</td>
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<td>c. The reliability of the program</td>
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<td><strong>d.</strong> The learning activities at the program</td>
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<tr>
<td><strong>e.</strong> The child spending time with other kids their age</td>
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<td><strong>f.</strong> The times during the day that the program is able to provide care</td>
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<td><strong>g.</strong> The number of other children in this child’s care group</td>
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<td><strong>h.</strong> The reputation of the program</td>
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<td><strong>i.</strong> Recommendations from friends and family</td>
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<td><strong>j.</strong> My friends send their children to the program</td>
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<td><strong>k.</strong> The warmth of the staff</td>
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<td><strong>l.</strong> The quality of care</td>
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<td><strong>m.</strong> The language(s) spoken at the program</td>
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<td><strong>n.</strong> Meeting other parents with young children</td>
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<tr>
<td><strong>o.</strong> [For parents who chose JECE] The program provides Jewish education</td>
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<tr>
<td>[For parents who did not chose JECE] The program does not provide Jewish education</td>
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</tbody>
</table>
81. For each of the features that you marked as very important, which met your expectations?
   For each of the features that you marked as very important, which met your expectations?
   *Populate list of items marked “very important” from table above (#47). For each item, options include:*
   a. Met expectations
   b. Did not meet expectations

82. Of the reasons listed above, which was the most important reason that you chose this early care and education program for your child?
   Of the reasons listed above, which was the most important reason that you chose this early care and education program for your child?
   *Drop down menu with items marked “very important” from above table (#47)*

83. How much are the following statements like your child’s previous educator? (Please SELECT one response option for each row)

<table>
<thead>
<tr>
<th>My child care educator...</th>
<th>Not at all like my educator</th>
<th>A little like my educator</th>
<th>A lot like my educator</th>
<th>Exactly like my educator</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Asked me questions to show he/she cared about my family.</td>
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<tr>
<td>b. Encouraged me to be involved in all aspects of my child’s care and education.</td>
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<tr>
<td>c. Listened to my ideas about ways to change or improve the care and education my child received.</td>
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<td>d. Respected me as a parent.</td>
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<td>e. Shared information with me about my child’s day.</td>
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<td>f. Told me how my child was progressing towards goals or developmental milestones.</td>
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<td>g. Showed respect for different ethnic heritages.</td>
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<td>h. Was respectful of religious beliefs.</td>
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<td>i. (Show IF: child attends a Jewish program) Helped families provide Jewish experiences for their children.</td>
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<td>j. (Show IF: child attends a Jewish program) Taught my child about Jewish life.</td>
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</table>

**How much are the following statements like your child’s educator? (Please SELECT one box for each row)**

My child care educator...

<table>
<thead>
<tr>
<th></th>
<th>Not at all like my educator</th>
<th>A little like my educator</th>
<th>A lot like my educator</th>
<th>Exactly like my educator</th>
</tr>
</thead>
<tbody>
<tr>
<td>k. Asks me questions to show he/she cares about my family.</td>
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<tr>
<td>l. Encourages me to be involved in all aspects of my child’s care and education.</td>
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<tr>
<td>m. Listens to my ideas about ways to change or improve the care and education my child receives.</td>
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<tr>
<td>n. Respects me as a parent.</td>
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<tr>
<td>o. Shares information with me about my child’s day.</td>
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<td>p. Tells me how my child is progressing towards goals or developmental milestones.</td>
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<td>q. Shows respect for different ethnic heritages.</td>
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<td>r. Is respectful of religious beliefs.</td>
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<td>s. (Show IF: i child attends a Jewish program) Helps families provide Jewish experiences for their children.</td>
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<tr>
<td>t. (Show IF: child attends a Jewish program) Teaches my child about Jewish life.</td>
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</table>

84. [If question 39 = yes] How much do you agree with the following statements? (Please SELECT one option for each row) As a result of enrolling my child in this early care and education program...

<table>
<thead>
<tr>
<th></th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly agree</th>
<th>Not sure</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. I feel more a part of the Jewish community created by the early care and education program.</td>
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<td>b. I feel more a part of the local Jewish community.</td>
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<td>c. I feel more a part of the global Jewish community.</td>
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<td>d. I feel greater pride in being Jewish.</td>
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<td>e. I can see greater relevance of Judaism to my own life.</td>
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<td>f. I know more about different ways of being Jewish.</td>
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<td><strong>I am interested in learning about Jewish heritage traditions, values, and/or culture.</strong></td>
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<tr>
<td><strong>I have made friends who are Jewish.</strong></td>
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<tr>
<td><strong>I started a new Jewish tradition in my home/family.</strong></td>
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<td><strong>I built upon a Jewish tradition in my home/family.</strong></td>
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<tr>
<td><strong>I have not changed any Jewish traditions in my home/family.</strong></td>
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<td><strong>I have joined a Jewish organization (e.g., JCC, synagogue).</strong></td>
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<td>85. Has your child ever attended a Jewish early enrichment program (infant/toddler programs such as parent-child classes, playgroups, music or physical activities)?</td>
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<td></td>
<td>a. Yes</td>
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<td>b. No (SKIP TO question 56)</td>
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</table>

Has your child ever attended a Jewish early enrichment program (infant/toddler programs such as parent-child classes, playgroups, music or physical activities)?

<p>| | | | | |</p>
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<tbody>
<tr>
<td></td>
<td>a. Yes</td>
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<td></td>
<td>b. No (SKIP TO question 57)</td>
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</table>

[If Yes] How often did your family participate in this early enrichment program?

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<tbody>
<tr>
<td></td>
<td>a. More than once a week</td>
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<td></td>
<td>b. Once a week</td>
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<td></td>
<td>c. Once or twice a month</td>
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<td></td>
<td>d. A few times a year</td>
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<td></td>
<td>e. Seldom</td>
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</table>
86. (If child is not yet in child care) Are you currently considering, or will you soon be considering a preschool or child care program for one or more of your children?
   Are you currently considering, or will you soon be considering a preschool or child care program for one or more of your children?
   a. Yes
   b. No (SKIP TO question 57)

87. How likely is it that you will choose a Jewish school or program?
   How likely is it that you will choose a Jewish school or program?
   a. Very likely
   b. Somewhat likely
   c. Not very likely
   d. Not likely at all

88. How important do you think each of the following factors will be for you when considering an early care and education program for your child? (Please SELECT one response for each row)
   How important do you think each of the following factors will be for you when considering an early care and education program for your child? (Please SELECT one response option for each row)

<table>
<thead>
<tr>
<th>Factor</th>
<th>Not at all important</th>
<th>A little important</th>
<th>Somewhat important</th>
<th>Very important</th>
<th>Does not apply</th>
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<tbody>
<tr>
<td>a. The location of the program</td>
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<td>b. The cost of the program</td>
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<td>c. The reliability of the program</td>
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<td>d. The learning activities at the program</td>
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<td>e. The child spending time with other kids his/her age</td>
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<td>f. The times during the day that the program is able to provide care</td>
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<td>g. The number of other children in this child’s care group</td>
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<td>h. The reputation of the program</td>
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<td>i. Recommendations from friends and family</td>
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<td>j. My friends send their children there</td>
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<td>k. The warmth of the staff</td>
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<td></td>
<td>The quality of care</td>
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<td>m.</td>
<td>The language(s) spoken at the program</td>
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<td>n.</td>
<td>Meeting other parents with young children</td>
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<td>o.</td>
<td>The program provides Jewish education</td>
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<td>p.</td>
<td>The program does not provide Jewish education</td>
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<td>q.</td>
<td>The program provides exposure to Jewish culture</td>
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<td>r.</td>
<td>Other (please specify)</td>
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</table>

89. **Does your child currently attend (SELECT ALL THAT APPLY)...**
- Hebrew or Jewish Religious/Supplementary/Sunday school
- Non-Jewish Religious school
- Jewish day school
- Public or public charter school
- Non-Jewish private school
- Home school for Jewish education
- Home school for secular education
- Jewish day camp
- Secular day camp

Please answer the following question regarding ALL of your children.

**[If selected Tot Shabbat in HH Roster]** How often did you participate in a Tot Shabbat with your child(ren) in the last 12 months?
- a. More than once a week
- b. Once a week
- c. Once or twice a month
- d. A few times a year
- e. Seldom
- f. Never
- g. Not sure

90. **In the future, how likely are you to send your child[ren] to... (Please SELECT one response for each row)**
In the future, how likely are you to send your child[ren] to... (Please SELECT one response option for each row)

(Please CHECK one box for each row) In the future, how likely are you to send your child[ren] to...

<table>
<thead>
<tr>
<th>Option</th>
<th>Not at all likely</th>
<th>A little likely</th>
<th>Somewhat likely</th>
<th>Very likely</th>
<th>Not sure</th>
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<tbody>
<tr>
<td>a. (only applicable if youngest child is not already in preschool) Jewish preschool</td>
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<td>b. Hebrew or Jewish Religious/Supplementary/Sunday school</td>
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<td>c. Non-Jewish Religious school</td>
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<td>d. Jewish day school</td>
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<tr>
<td>e. Public or public charter school</td>
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<td>f. Non-Jewish private school</td>
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<td>g. Home school for Jewish education</td>
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<td>h. Home school for secular education</td>
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<td>i. Jewish day camp</td>
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<td>j. Jewish sleepaway camp</td>
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<td>k. Secular day or sleepaway camp</td>
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<tr>
<td>l. Other Jewish program</td>
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</table>
ENGAGEMENT BEFORE BIRTH OF FIRST (SKIP PAGE IF #5 = Yes)

Before we conclude with some additional demographic questions, we’d like to ask you about your religious and cultural traditions, behaviors, values, and beliefs in the year (12 months) before your first child was born.

33. Were you a member of a temple, synagogue, or independent minyan during the 12 months before your first child was born?
   a. Yes
   b. No

34. Aside from special occasions like weddings, funerals, and bar/bat mitzvahs, how often did you attend Jewish religious services at a synagogue, temple, minyan, havurah, or other location during the 12 months before your first child was born?
   a. More than once a week
   b. Once a week
   c. Once or twice a month
   d. A few times a year
   e. Seldom
   f. Never

35. For each of the following Jewish holidays, please indicate whether you and/or your partner (if applicable) observed the holiday during the 12 months before your first child was born. (SELECT ALL THAT APPLY)

<table>
<thead>
<tr>
<th>Holiday</th>
<th>Yes</th>
<th>No</th>
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</thead>
<tbody>
<tr>
<td>a. High Holidays (Rosh Hashanah and Yom Kippur)</td>
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<tr>
<td>b. Chanukah</td>
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<tr>
<td>c. Passover</td>
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</table>

35a. (If yes to High Holidays) Did you/they observe High Holidays
    In your home?
    In the home of friends or family?
    With friends?
    With extended family (my child’s grandparents, aunts, uncles, cousins)?
    In a place of worship?
    In a secular, public gathering place?
35b. (If yes to Chanukah) Did you/they observe Chanukah
   In your home
   In the home of friends or family
   With friends
   With extended family (my child’s grandparents, aunts, uncles, cousins)
   In a place of worship
   In a secular, public gathering place

35c. (If yes to Passover) Did you/they observe Passover
   In your home
   In the home of friends or family
   With friends
   With extended family (my child’s grandparents, aunts, uncles, cousins)
   In a place of worship
   In a secular, public gathering place

36. In the 12 months before your child was born, how many of your close friends were Jewish?
   a. All of them
   b. Most of them
   c. Some of them
   d. Hardly any of them
   e. None of them (SKIP next question)
   f. Don’t know (SKIP next question)

37. In the 12 months before your child was born, how often did you get together with your Jewish friends to do something Jewish?
   a. More than once a week
   b. Once a week
   c. Once or twice a month
   d. A few times a year
   e. Seldom
   f. Never

38. In the 12 months before your first child was born, how important was being Jewish in your life?
   a. Not at all important
   b. Not too important
   c. Somewhat important
   d. Very important
DEMOGRAPHIC CHARACTERISTICS – CHILD’S PARENT #1
We’d like to ask you some demographic questions.

91. In what country were you born?
   a. United States
   b. Israel
   c. Former Soviet Union
   d. Other, please specify: __________________________

92. [Skip if no partner reported] In what country was your partner born?
   a. United States
   b. Israel
   c. Former Soviet Union
   d. Other, please specify: __________________________

93. Where were you raised primarily?
   a. The DC Metro area
   b. The Chicago Metro area
   c. The Seattle-Tacoma-Bellevue Metro area
   d. Elsewhere in the United States
   e. Israel
   f. Former Soviet Union
   g. Other country, please specify: __________________________

94. To what extent do you and your partner agree about the ways in which your family practices Judaism?
   a. Not at all
   b. A little
   c. Somewhat
   d. Very much

95. Which of the following statements best describes the way you and your partner support your family's Jewish life?
   a. Most of our family's Jewish life takes place as a result of my efforts
   b. My partner and I participate equally in making sure our family takes part in Jewish life
   c. Most of our family's experience of Jewish life takes place as a result of my partner's

5 The Metropolitan DC area is defined as Montgomery and Prince George's Counties, MD; Washington, DC; Arlington, Fairfax, Loudon, and Prince William Counties, VA; and the cities of Alexandria, Fairfax, Falls Church, Manassas, and Manassas Park, VA.
6 The Chicago Metropolitan area is defined as Cook, DuPage, Kane, Lake, McHenry, and Will Counties, IL.
7 The Seattle–Tacoma–Bellevue Metropolitan area is defined as King, Snohomish, and Pierce Counties, WA.
efforts

96. What is the highest level of schooling you have completed?
   a. Some high school
   b. High school diploma or equivalent
   c. Some college or technical school
   d. Associate’s degree
   e. Bachelor's degree
   f. Master's degree
   g. Professional degree
   h. Doctoral degree

97. Are you currently working for pay?
   a. Working (employed or self-employed) full-time
   b. Working (employed or self-employed) part-time
   c. Stay at home parent
   d. Unemployed or out of work
   e. Full-time student
   f. Retired
   g. Disabled or unable to work

HOUSEHOLD FINANCES
We’d like to ask you questions about your household’s economic circumstances. Remember you do not have to answer any questions you don’t want to.

98. Approximately what is your total household income? Please include income from wages and salaries earned by you or other adults in your household. Also include governmental assistance, gifts, or other income you may have had.
   a. Less than $25,000
   b. $25,000 to $49,999
   c. $50,000 to $99,999
   d. $100,000 to $149,999
   e. $150,000 to $249,999
   f. $250,000 to $499,999
   g. $500,000 or more
   h. Prefer not to answer

99. Which of the following words or phrases best describes your household’s standard of living?
   a. Prosperous
   b. Living very comfortably
   c. Living reasonably comfortably
   d. Just getting along
   e. Nearly poor
   f. Poor
g. Prefer not to answer

THANK YOU AND INCENTIVES

Please feel free to provide any additional comments about early care and education and/or your Jewish life or information about your answers in the box below.

__________________________________________________________ (Length: 0-3000 characters)

Otherwise, you can click NEXT to end the survey.

NEXT

Thank you for participating in the survey. [For first 2000 respondents] You will now be taken to a separate form to provide your contact information to be entered into a raffle for a $100 Amazon gift card and for future follow ups for this longitudinal study. This information will not be stored with the responses you have provided on this survey.

[For respondents after first 2000] You will now be taken to a separate form to provide your contact information to receive a $10 Amazon gift card and for future follow ups for this longitudinal study. You will receive the gift card within 5 business days. This information will not be stored with the responses you have provided on this survey.

Participants will be auto forwarded to the website that will ask for their email address after 5 seconds.